

بسم الله الرحمن الرحيم والصلاة والسلام على سيدنا محمد خاتم الأنبياء والمرسلين

The "Truth" is neither secretive nor elitist, it is simply a matter of connecting the dots so that the individual elements, which are self-sufficient and constitute the first layer, the evident/Edh'Dhahir/الظاهر, can form a whole that is the second layer, the hidden/El Batin/الباطن. The Truth is in plain sight and within everyone's reach. The only obstacle to its apprehension, understanding, and acceptance is Desire/AI Hawa/الهوى, i-e mistaking one's desires for reality. By trying to interpret and extrapolate according to one's own desires, one ends up distorting the truth by amputating certain essential components.

The initiatory ritual, by multiplying the steps and obstacles, is actually just the formulation, in various forms, of a single question: Are you sure you want to understand? For it is the affirmative answer to this question that constitutes all the risk/danger in the process of understanding, not the Truth itself.

With this introduction done, we move on to 'The Beginning' of our journey.

"We proposed to the heavens, the earth, and the mountains the responsibility, but they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he has proved himself to be unjust and ignorant."

Al 'Ahzab/The Combined Forces, verse 72

From this verse, we understand that at one point, in space and time, God asked the heavens, the earth, and the mountains (along with everything they contain) to give them something, which they refused, and only Man accepted this thing. In the Quranic text in Arabic, the word translated as "responsibility/charge" is 'amanah/أمانة, which originally means a deposit entrusted to someone to keep and return.

WHAT IS THE DEPOSIT?

Is it the respect of God's recommendations to do good and refrain from doing evil, in exchange for being rewarded with Paradise or burned by the flames of Hell? The verse says that only Man accepted it, but in Muslim tradition, jinns also have to respect God's recommendations to do good and refrain from doing evil, in exchange for being rewarded with Paradise or burned by the flames of Hell.

Is it reason/intelligence/conscience...? The verse says that only Man accepted it, but in the heavens, the earth, and the mountains, there are three creatures endowed with reason/intelligence/conscience, angels, humans, and jinns.

The deposit is something that only Man possesses. No angel has access to it regardless of the choir to which he belongs, nor any jinn regardless of his strength.

The deposit is "Knowledge." This knowledge is not quantum physics, hermetic alchemy, or the exegesis of sacred texts. This knowledge is the understanding of the nature of God. Of the three creatures endowed with reason/intelligence/conscience, only Man has the means and power to understand the divine nature and explain it. And this power gives Man leadership over all of God's creatures, including angels and jinns. This leadership was accepted by the angels when they prostrated themselves before Adam, and was contested by the representative of the jinn race, Iblis, by refusing to prostrate himself.

Before explaining the divine nature, it is important to explain where Man gets his power from.

Man, just like angels and jinns, is a secondary entity constructed from primary entities which are:

Awareness/al âaql/العقل: It is the central nucleus and the very reason for the existence of the world. Its sole and unique role is to be aware, aware of God (a notion developed a little later). Its nature and function resemble that of the digital sensor of a reflex camera. The differences between one awareness and another are like the differences between one sensor and another, number and size of pixels, sensitivity to light.

Heart/al qalb/القلب: Since awareness is passive by nature, it can only undergo the information that reaches it, which is why it needs a partner to be active in its conscious action. The heart (spiritual, not the myocardium) is actually like a valve that occludes and filters the information that reaches awareness. By having the ability to block certain information or facilitate the passage of others, the heart allows for the understanding of the information that reaches awareness. The nature of the heart and its function is similar to the diaphragm and the shutter of the digital reflex camera.

Soul/er'ruh/الروح: The soul is a messenger that links the awareness/heart couple and the body. It directs the body based on the directives or needs of the awareness/heart couple, and also transmits to the couple the information gathered by the body. And since the soul is located between the awareness/heart couple and the body, it is imprinted with their respective natures (virtuous or malevolent) like a block of clay in a mold and becomes a quasi-clone of the whole, even anticipating their needs and actions. The nature and function of the soul is similar to the electric current and memory card of the digital reflex camera.

The body: The body is an interface that allows the aforementioned entities to interact with the world in order to accomplish the mission for which they were created. The nature and function of the body is similar to the body and optics of the digital reflex camera.

These four primary elements are symbolically represented by the Four Living Beings that carry the Throne of God:

- Man is Awareness
- Lion is Heart
- Eagle is Soul

- Bull is Body

It is the balance between the Four Living Beings that allows them to carry the Throne of God (whose symbolism will be explained later). Therefore, it is the balance between the four primary elements that allows Man to understand God and gives him his power.

Indeed, angels whose hearts are wide open to God and whose bodies are delicate light are overwhelmed and saturated by what God is, so they cannot understand. As for the djinns, their hearts are almost closed and their bodies made of fire are unstable, they cannot concentrate on anything other than themselves and need humans to guide them (hence the absence of prophecy among djinns, they follow human religions).

Only Man remains, who thanks to his heart, which obscures just enough of the divine light not to be overwhelmed but not too much to close himself off, and thanks to his stable body made of clay, can easily resist opposing forces that try to unbalance him, allowing him to understand.

WHO IS GOD?

******Disclaimer: Due to His absolute and transcendent nature, everything that follows about God is metaphorical. It should be understood as explanations and not descriptions.******

God, through His Holy Names, reveals Himself to us by identifying Himself as Beauty/Al Djamal/الجمال and Majesty/Al Djalal/الجلال. This is what He Is, God Is Beauty and Majesty.

But before going further into the explanation, it is necessary to understand that when God created awareness, He created it to be aware (sic!) in Heaven and Hell. To be aware of the Majesty "associated" with Beauty in Heaven, and to be aware of pure Majesty in Hell. (The reasons for the creation of awareness will be developed a little further).

To prove to the awareness that will inhabit Hell the justice of their presence in that place, but above all to prepare us to understand how become aware of Beauty and Majesty, God created the world below as a copy of Heaven and Hell. In fact, the first words of the first of the major books, the Torah, are "I am the Lord your God/In the beginning": this is what I created! And the first words of the last of the major books, the Quran, are "In the name of God/Read!": This is why I created! Read every atom of the world below as a letter of the book: Who Is God?

From this, we deduce that the structure of everything that exists is a diamond shape: God at the top, Heaven and Hell in the middle to the right and left, and the world below at the very bottom.

Beauty

Beauty is everything that prevents God from annihilating His Creation: His Mercy, His Patience, His Love, His Gifts, His Kindness, His Goodness, His Magnanimity, etc.

For even though God has absolutely no need for His Creation and no necessity to keep it in existence, He still keeps it, even making it believe in its importance in the universe.

No one's realization of Beauty and Majesty will in any way diminish them, even by a gram. So why? Because God is Beauty.

It's like a programmer who keeps a defective program and doesn't erase it. You ask him why? He answers, "I like seeing it exist and evolve." But it's a defective program! "I want to keep it so that one day it will know that I had the power to erase it and I didn't!"

Majesty

Majesty is the absolute of the Person and absolute Authority.

The absolute of the divine Person can only be explained through the negative, He is the complete opposite of what He is not (a kind of double negative). It is the very notion of the absolute. To explain what the divine Person is, it's like defining mathematical infinity (∞), with each attempt there is always that 1 that is added to the greatest number mentioned.

So to explain what the divine Person is not, one must explain what the other persons are.

Each of God's creatures, humans, angels, jinn, mountains, galaxies, atoms, is defined by its spatio-temporal coordinates, each thing is in a given place at a given moment. God, on the other hand, Exists but nowhere and at no time, because He cannot be defined by space or time, otherwise He would be perishable and movable, which is contrary to the notion of the absolute.

The strangest example that illustrates this strangeness is the Quran itself, I'm not talking about the physical book that we store in our libraries, but the letters, words, and phrases that make it up. The Quran is the Word of God in the sense of Verb. Reading the Fatiha (which is the prologue and summary of the Quran) for example takes about fifteen seconds, if by analogy we say that God "said" the Fatiha in fifteen seconds, we define Him in time before, during and after. Which is absurd.

Each of God's creatures is composite (bodies composed of atoms), and if it is not, it is plural (the strings of the theory of the same name). God, on the other hand, is One in Substance and Person. But if He is One, how is it that we "are"? (The resolution of this paradox is presented a little later).

Trying to explain the divine Person in the world below is impossible, because He is absolute and we are finite. That is why God created awareness so that it could bear witness to the absolute of His Person and understand and He offered to it the necessary tools for understanding: the eternity of Heaven and Hell.

But all is not lost. Certainly, it is impossible for us to explain the divine Person, but we can still address Him using words that tend towards explanation.

By saying, in Surah TaHa verse 14, "I Am Allah, there is no god but Me", God explains to us how to explain Him (sic!)

I AM ALLAH is exactly (stricto sensu) EHYEH ASHER EHYEH and YHWH: I Exist, without time and without space, for space and time are two of my creatures, and I AM different from my creation.

God refers to Himself as I/Me, we address Him as You, and we invoke Him as He/Him/Huwa/Hu/هو.

Absolute Authority is that everything that exists in the multiverse, whether material or moral, belongs to God and is under His authority in the political and administrative sense of the term. If the multiverse had the shape of a pyramid, God would be its pyramidion.

When God says in the scriptures that He is the King, it is not a figure of speech but an expression of His absolute authority through this mode of governance. And like any king, He possesses regalia.

God is the absolute monarch concerning worship. His regalia is the declaration of faith (There is no god but God), the Kaaba, and Al Bayt Al Ma'mur/The Populated House which is the Kaaba of angels.

God is also the absolute monarch, politically and administratively, of the feudal type. He owns everything and decides everything. His Will is subjugating and no one has any rights except what God gives them. His regalia is the Throne.

Being the absolute monarch, in the feudal sense of the term, God possesses everything. He is the Lord. And in the following paragraphs, the most controversial subject ever debated, on which many people have been misled, will be explained.

In the Quran, when God addresses readers, He grades His call from O people, to O those who have believed, to O my servants.

The first misconception is the interpretation of the word servant itself. In reality, the word in Arabic is *âabd*, plural *îbad*, which means slave(s). But given the derogatory connotation of this word, many exegetes, including those who are proficient in Arabic, prefer to reinterpret it as a servant. However, it is the strict sense of the word slave that is the key that opens many locks.

A slave, beyond any notion of human rights, is strictly speaking an object. An object that possesses neither the freedom to act and move nor even its own will.

When God uses this term, which is not exclusive to the human species but intended for all of creation, He expresses the pinnacle of the state of being and awareness. Let me explain.

God is Beauty and Majesty, and He created awareness to be aware of Beauty and Majesty. However, God is the Lord, He owns everything, and His Will is subjugating, so, by mirror effect, everything other than Him is not free to be, since it belongs (in the administrative sense) to God and is not free to act and think since God's Will is subjugating.

To illustrate this idea, let's say that in a room, there are two men, A and B. If A asks B to walk as he wishes, while marking out a path to guide him towards the door, it is A who decides where B must go.

If now A does not mark out B's path, it is still A who decides where B must go because, on the one hand, he made the choice not to orient him, which is in itself an orientation (chaos instead of a straight line), but ultimately B will go sooner or later towards the door, which is the ultimate goal of A.

So awareness, even if it exists:

- Did not choose to exist
- Did not choose the moment when it began to exist
- Does not choose what it should be aware of
- Does not choose where it should be aware of
- Does not ultimately choose to be or not to be aware

Awareness undergoes its existence, so in the absolute sense, it does not exist, and since everything is in this state by essence, only God exists.

And that is Islam, in Arabic Al-Islam, Submission, it is "to become aware" of one's own non-existence while becoming aware of God, and accepting it.

Beauty and Majesty are concomitant and inseparable, like a ball of light containing within it a ball of fire (symbolic of the moon and the sun). When the ball of light shines so brightly that it obscures the ball of fire, it is the Mercy of God. If the ball of light fades and the ball of fire bursts forth, it is the Wrath of God. Mercy always has precedence.

And here is the second mistake. God is Beauty AND Majesty. To see in God only Love and Compassion is to take away two-thirds of what He Is. Whoever sees only Beauty loves God, but whoever sees both Beauty and Majesty feels toward Him Al Haya', which is approximately translatable as Cringing Modesty.

HE IS VERY UNJUST TO HIMSELF

"We offered the trust [the knowledge] to the heavens, the earth, and the mountains, but they refused to bear it and were afraid of it. But man took it up, for he is unjust to himself and ignorant."

Al 'Ahzab/The Combined Forces, verse 72

Now that man knows, he will understand why the heavens, the earth, and the mountains refused the knowledge!

As stated in the introduction, the initiatory ritual, by multiplying the stages and obstacles, is only the formulation of a single question: Are you sure you want to understand?

It is either to remain in relative ignorance, which is the obvious/Edh'Dhahir/الظاهر, the everyday life, that of religious precepts, to do good to live in Heaven and avoid doing evil to avoid burning in Hell. Simple, clear, and straightforward.

Or to explore the hidden/El Batin/الباطن and understand that the SOLE AND UNIQUE REASON for our existence is to be aware of God. To be aware, in this world, every millisecond, without interruption, from our majority until our death, to better know Him in Heaven, or to be distracted, even for a millisecond, and depend, on the Day of Judgment, on God's WILL alone, His Mercy and go to Heaven, or His Justice and become aware of His Majesty in Hell.

The fault of Adam and Eve is not that they ate the fruit, but that they wanted something other than God by eating the fruit.

وصل اللهم وسلم على سيدنا محمد وآخر دعوانا أن الحمد لله رب العالمين

PS: translated with ChatGPT from french version:

<https://ahlahaya.blogspot.com/2023/05/a-ceux-qui-veulent-savoir.html>